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country from Los ihuahua, Mexico, or Yellowstone or Baker City, s for companions

The

Sins before baptism were expressly

forgiven in that sacrament. But for

the remission of those committed after,

had no doubt. And for a time, after my mind had become alive to the im-

portance of the exercise of this power,

believed that it existed and might be

thought, I became convinced that if

the existence of such power was not

actually denied, its exercise, except in a very modified sense and within very

restricted limits, was virtually pro-

hibited. The discovery filled me with dread, which daily observation in-

created, till finally it passed into abso-

lute consternation. No one, who has

not been in my state, can fully appre

clate my sensations when I opened my

me intrusted to my care, were goaded

by a conviction of mortal sin and de

manding relief, and I was not allowed

Can that be an institution of God

which thus locks up the gifts (suppos

ing it to have received them) which He

commands His priesthood to dispense

to the needy and perishing souls for

This state of doubt and fear awak

question, however, it was terrible to

me. No man can well conceive the horror with which I first contemplated

the possibility of a conviction against

claims as a Bishop, a minister, a Chris-

tian in any safe sense; and hence of

my being compelled as an honest man

to give up my position. A horror en

hanced by the self-humiliation with

which I saw such a step must cover

me, the absolute deprivation of all

mere temporal support which it must

occasion, not only to myself, but to one

whom I was bound "to love and cherish until death," the heartrending

distress and mortification in which it

must involve, without their consent, a

large circle of the dearest relatives and

that confidence and hope which under common struggles and common suffer-

ings, for what we deemed the truth,

had been reposed in me as a sincere

and trustworthy Bishop. But I for-bear. Eaough that the prospect,

heightened in its repulsiveness by the

sad forebodings around me at the re-

newed symptoms of my wavering, was

so confounding, as actually to make

me debate, whether it were not better,

plicate in agony to be spared so bitte

every possible pretext for relinquish

upon my mind to deter my advance

advance the more difficult. But God

was merciful, and all this did not sat-isfy me. I thought I saw in it clearly

the temptation of Satan, an effort of

my overburdened heart to escape self.

sacrifice

Now it was that I cast myself body

I will not attempt to say what it cost

thing I will say, the sacrifice has been rapaid ten thousand feld in the bless-

ings of present peace, and in the cer-tain hopes of eternal life.

Regarding "the facts" of his recan-

tation and dying in the Episcopal com-

years ago assertions were made by an

Elizabeth, N. J., Nov. 22, 1860.

house of Richard H. Clarke, Eq., brother of the late Father Clarke, S. J.,

at Manhattanville, N Y. He was attended during his last illness by Mrs.

Clarke and her sister, Mrs. Fitzgerald,

Reverend and Dear Father: " Dr. Levi Silliman Ives died in the

as follows :

to make this surrender. But one

and soul, powers, honors, and emolu-ments, all that I was, all that I had,

friends, the utter annihilation of all

My

my own claims as the resul;

whom Christ died?

he portrays as follows:

eyes to the fact that multitudes aroun

and a burro for a Pullman. Who of ald not look upon it with dismay? from Culiacan to Zuni by the route Fray Marcos de Nizza traveled, approximately seven hundred and seventy-five miles. The trip to any of the points named could now be made in comfort even astride a burro, as compared with the journey accom complished by our hero. language of the country ; we would know what was before us : we would have ne fear of attack from man or beast, yet who of us could be induced to under take it? Friar Marcos ventured into a country, the desolation of which none but those who have soon can cenceive. Mile after mile of dreary, waterless, treeless plain, his food such as he could wheedle from the natives stone', and crafty savages his associates. On the deserts he crossed even now there is danger from thrist, from reptiles and insects, from heat and from In dians. This very day we read of the ravages of the Yaquis in the land he traversed. Only yesterday we waited with bated breath for news of the next savage raid of the cruel Apache, through whose very lair Fray Marcos passed undaunted. On the return trip he had the added burden of disappointed hope to carry, and the added discomfort of excessive heat to No sun on the American continent beats down with more pitiless ardor than that which scorched s

HIS CONVERSION.

Storp of Bishop Ives, the Former Epis

The Truth is a little magazine devoted to giving explanations of the Catholic Church. It is always interesting, even to those in no need of the explanations, and is evidently accomlishing a good deal of good. In its Truth contained a letter from one signing himself "An Episco-lian." We give the letter and its

My Dear Sir-I have read some Roman works and among other things, I have noted that they hold Bishop Ives, the former Episcopal Bishop of North Carolina, as one of their great converts. Now, sir, I do not wish to seem discourteous, nor do I wish to say anything against Bishop Ives or any one But I have always heard that at the time Bishop Ives went over to the Roman Church his mind had become weakened, and that he afterwards re canted and died in the communion of the Episcopal Church. I have seen his

recantation spoken of in some book which I can not now put my hand on. But if these are the facts of the case, I think you will agree, rev. sir, that it is villainous in these apologists for Rome to drag in the name of Bishop Ives to help them out.

Very truly yours AN EPISCOPALIAN.

Ives as a help to Catholic truth-no "villainous" but a superfluous if our correspondent "villainy," wishes to so designate it, for there are hundreds and thousands of converts names which could be used just as effectively to "help out" the Catholic Church as the name of Dr. Ives. Converts to the Catholic Church, especially from Episcopalianism, are so numerous and of such a high and distinguished a character that the name of any one is not much of a "help out" or a draw-back. There is also this re markable facts about "converts to Rome "-we usually get from Episcopalianism or Protestantism among the best men they have—men of the highest and most religious character, who embrace Catholic faith in spite of every obstacle and sacrifice, men who have nothing to gain and everything to lose by becoming Catholics, and who come to us solely from love of truth, whereas those who leave the Catholic Church do so under the opposite circumstances. The knowledge of this once caused certain Episcopalian to remark : "you get our best men and we get your trash. But to "the facts" and in these we are quite sure that our corres pondent will find the "villainy" on the other side,

Most of our readers will ask : Who was the Bishop Ives? and we answer: He was the Episcopal Bishop of North Carolina fifty years ago, a man who for thirty years, up to the time of his entering the Catholic Church in 1852 was held in the highest esteem and love by the Episcopalians. He it was tendency it possesses — a character which it has never lost. He it was who tains of North Carolina-an attempt ters into the Catholic Church, and and with no prospect before me but which sixty years ago was in the heat simply peace of conscience, and the who held him up in his dying moof its inception, Bishop Ives with a number of others began the serious at little later he tells us what chiefly attended by Rev. Mr. Breen, his week. A little later he tells us what chiefly study and propagation of Catholic belief and practice of the first ages of the lief and practice of the first ages of the

Church, actuated by a pure motive of finding out Catholic truth and carry. gated, it became apparent to them in the course of time that they could no longer remain honesty in the Episco-pal Church, that they must either en-ter the Catholic Church or as they had called it the Roman Church-or be damned. Amongst, this number was Bishop Ives. The influences, however, that surrounded him and bore upon

lawfully exercised in the communion trust, and was the respected, loved and trusted leader in an organization whose very position and whose every tradition, was one of hostility to th Catholic Church, and whose champion he was. In that organization, too, he was esteemed and loved as few men have ever been. There all the affec-tions of his heart had been centered and knitted in for numbers of years by the tenderest and deepest There were the veins and arteries of all his social life. To become a Catholic, Bishop Ives had to break all this. had to go over, so to speak, to the en emy's camp, and become a private soldier—a layman. He had to break and go amongst strangers at a time of life when this was poculiarly hard to do—amongst strangers and men who must have been uncongenial to him in everything save religious truth. And almost every social tie and relation everything save religious truth. And Ives hesitated. He himself relates his weakness in that work of his called "Trials of a Mind," a work all Episcopalians, especially those of North Car olina ought to read; how borne down by the influences surrounding him and

the prospects without, he tried to close his eyes to the truth and hush his conscience, and cry to himself peace, where there was no peace; how God were based my hopes of eternal salvain His mercy spared him still, and gave him the extraordinary grace of finally, in spite of his hesitation and weakness, of breaking every bond, and of entering that Church which was built upon the rock, and against which he gates of hell could not prevail. But his "going over to Rome" sore blow to his Episcopalian friends, especially those in North Carolina. Many of them never forgave him, some of them have not forgiven him to this

Some privately accused him of knavery and treachery. His every action was discussed, and the most trivial circum stances exaggerated and made to wear an air of deception, as was the case with Newman. Others could account for it only by "seftening of the brain"
—his mind was "affected and weak
ened." This account seems to have reached our correspondent. It is so ineffably silly than we wonder how ra idiot, therefore he became a Catholic It invariably brings a smile when men

tional men could urge it. Ives was an tioned to the countenance of all, even If Ives were an idiot, we would ask our non-Catholic friends to send us some more idiots or weak-minded men like him. We like idiots of that kind. Do those who make the assertion know any. thing of the life of Ives after he became a Catholic?

and my duty, to stay and risk the sal vation of my soul-as to make me supa chalice, to make me seize, with the eagerness of a drowning man, upon ing the inquiry. Could I not be sin cere where I was? work with a quiet Answer.—We agree with our correspondent that if these are the facts of the case "it is villainous" in Catholic writers to knowingly urge the name of the case "Betseton in New York — Providence had placed me? Were not the fathers of minded man or an idiot? Dr. Ives minded me? Were not the fathers of the Reformation, in case of my being in error, to be held responsible? tectory which to day shelters and cares for several thousand destitute children. Dare those who see that work and know the energy of mind and will which it must have called forth, assert that Dr. Ives was a man of weakened, idiotic mind? Truly do we pray God to send some more "idiots" of the stamp of Lavi Silman Ives, Episcopal Bishop of North Carolina! We are not sarprised that our correspondent has "always heard." It is often told in North Carolina. But we are under the impression that those who tried to force the delusion upon themselves and fondly hug it to their bosom, scrupul ously obeyed in this particular the Scriptural injunction: "Tell it not in Gath, whisper it not upon the walls of Ascalon." It were well for them if

Ives " recanting " and "dying in the communion of the Episcopal Church," which are surely falsehoods manufac tured (not by our correspondent how-ever), out of the whole cloth, we will quote some passages from his work,
"The Trials of a Mind," which brings out to some extent the conversion, the character and, if our correspondent will have it so, the idiocy of this persecuted man. In the introduction to this work which is written as a letter

it is more especially to the cause of God, that I yield, without loss of time, who gave to the Episcopal Church in cience, and lay before you, as best I North Carolina whatever High Church tandence. strained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning which it has never lost. He is the monastic attempted to found the quasi-monastic the position in which I had acted as a the position of Valle Crucis in the mount institution of Valle Crucis in the mount minister of the Protestant Episcopsi minister of the Protestant minister minis Church for more than thirty years, and to his name in certain quarters Under the influence of the Oxford Movement the influence of the Oxford Movement the deaded by Newman and Pusey, which has brought so many Episcopal minis | man, into "the Holy Catholic Church,"

period shook my confidence most of all as is Mrs. Fitzgerald, and a line from you to Dr. Clarke will obtain a distinct was the absence, in my view, of any instituted method among Protestants for the remission of post-baptismal sin.

account of his last moments.
"Their statement can be verified by Mr. Edward Ives of this city, who saw Dr. Ives constantly in his last days, and who knows that Dr. Ives sent fo his two brothers, Protestants, and

antism no provision. That Christ left urged them to become Catholics, power in His Church to remit these I "I had never heard the story in "I had never heard the story manu factured by the evil minded, but on inquiry I find that it is not recent. If you can obtain an authoritative state-ment from Dr. R H Clarke and print it, you will render good service to the of which I was bishop. But upon stricter examination and more mature

"Mr. Eiward Ives will add what he knows from personal knowledge.
"With sincere regards, and a petition for your prayers, I remain Rev-

erend Father, yours truly in Christ,

A YARN FROM YANKEEDOM.

JOHN GILMARY SHEA.

New Hampshire's Missions to Non Catholics — Inaugura Knights of Columbus. - Inaugurated by

(From the Missionary.)

It was in answer to the call of The Missionary, issued a year ago, to the Kuignts of Columbus that the work of the non-Catholic missions in this State owes its inception. Having received the hearty approval of the Bishop, the appeal was brought to the attention of the State Council of the society and the aim and method of the work explained. No urging was needed; the sanction of these leaders was as prompt as it was enthusiastic. one of the wonderful features of this mission work, that the simple state ment of the plan never fails to inspire ened in my mind the inquiry, why I should not more thoroughly examine the ground on which I stood, on which enthusiasm everywhere. For the bet-ter understanding of the work, it was proposed that the State chaplain visit each council within his jurisdiction and address the members on the sub-His anxiety of mind and weakness ject, and ask for voluntary contribu-When I seriously approached this

"Kuighthood and the Duty of the Hour" furnished the theme of this discourse, nor did it need any stretching to bring it down to the duty of Knights of Columbus aiding in the verting America. As Knights these young men profess loyalty to the Church; can they show it in any better way than in bringing others under her benign sway? In fealty to their country they yield to none: can they better serve their country than in helping to make America Catholic? Surely that is an ambition worthy of any faithful Knight !

The response was ready and hearty, and with little or no trouble the sum

asked was raised. Through the kindness of his superors, the Rev. Father Richard Barrett Passionist) was assigued to the New Hampshire Apostolate, and the work Father Barrett brought was begun. with him zeal, experience, and piety, and we knew that with such a composite the undertaking could have but one result. The severity of our winters necessitated a start as far north as possible to do what we could before the big snow came.

The usual methods were followed, and the pasters lent every aid in their powes for the success of the missions. Groveton. Father Richard opened his campaign here during election week, but notwithstanding the excite ment the attendance embraced most of the adult population of the town. church seats only three hundred, but the opening night found four hundred conscience where Providence had placed me? Were not the fathers of within its walls and the Catholics pre founded after he became a Catholic a in error, to be held responsible? In error, to be held responsible? Would it not be presumption in me, a testory which to day shelters and cares single Richard to responsible and cares. sent were allowed to occupy the sanc long considered settled by a national Church? These and more like quesgathered around the lecturer to ply him with questions, and to learn tions would force themselves daily further of the wonders of the Church. The question box was well patronized and under their influence I actually each night, and not a few questioners went so far as to commit myself pub licly to Protestantism, to make such showed their sincerity by signing their

names to the papers they presented. At Lancaster, a fine staid cli town of aristocratic pretensions, the interest grew apace, for the news came down ten miles A letter had been sent to each Protestant minister in the town, sking him to invite his congregation lectures, and, strange to say, they did, and a few of the clergymen attended themselves. About 400 non-Catholics followed the lectures, and at before the cross of Christ, entreating Him to take all, and lead me to the the close an inquirers' class of six was truth, lead me to Himself, vowing, in

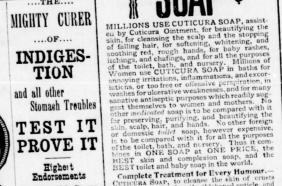
formed. At Whitefield the latest interest waxed hot. The questions then poured in, and though their tone sometimes showed a little temper, there could be no doubt of the earnestness of the inqu'rets. A few nights the lectures were given in the town hall, but it was found on trial that the people came as readily to the church, and the mission continued there. The Benediction of the Biessed Sacrament helps well disposed paple; their very nearness munion, the following testimony lays bare the falsity of the assertion beyond

LARGE WONDER WORKING torian, John Gilmary Shea, and reads

....OF.... INDIGES-TION

and all other

....THE....



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their own hearts.

Berin is the youngest city in New thempshire, a paper city of aboutseven thousand inhabitants. The vast ma jority of its people is Catholic, mostly French Canadian, but there are a few thousand outside of the Church who are well worth trying for. One man, who worked nights in the huge paper mill, told Father Richard that the men there discussed the lectures so raptly that when 5:30 a.m. came they could hardly believe it was time to quit work. A return course was arranged for here to clinch the work so well begun.

North Stratford, Colebrook, Stewart town, and Percy, all little towns in the extreme north of our State and reach ing to the borders of Canada, were each given their share of attention. The history of their missions would only be a repetition of what is already told, a story that would prove duil reading from its very sameness, but such uniform welcome and seeking after truth from these poor stray sheep is an experience that gladdens th heart of any apostolic man. temperature in this neighborhood at last writing was eighteen degrees be-Before leaving Manches low zero. Before leaving Manches-ter we told Father Richard that he had better swap his sandals for snow shoes, but he did not follow our advice.

Now just a few words in general about these missions. The fact that they were undertaken by the Knights of Columbus has interested five hundred young men of our State in a work of zeal that is truly apostolic, and perhaps made them realize better than ever before the blessings of the faith that they now enjoy. The mere trifle that they give is as nothing, but the spirit of charity which prompts it is everything. In this they feel they have undertaken a work that is truly Catbelle, and one to which they can point with pride. It does us good to see our young men interest themselves in so spiritual an undertaking. makes them better Catholics them

The study of the stack of questions presented would make an interesting article in itself, showing the frame of mind of our Yankee neighbors in our regard, but this can only touch briefly That they are fair-minded, honest, in quiring people, auxious to learn the truth of the great questions of religion, is evident beyond all doubt. they are for the most part as ignorant of the Church's teaching as the heathen Chinee is equally plain, and these two facts bring home to us with irresistible force the duty of setting before them the true doctrine of Jesus Christ. How else can we be faithful to His ommand to teach every creature?

What results have we to show? sults are in the hands of Our Lord. It only rests with us to do our duty as we know it, and to leave the rest to Him. But this much we have to show in these New Hampshire missions: in every case prejudice is removed there, a better understanding of the Church's teaching among non-Catholics, a pride and satisfaction among our own that they knew not before, and there is left behind a goodly class of inquirers, patiently awaiting for that happy hour when God will admit them to the true fold. Surely, then, we have reason to bless and thank God for the work !

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ble, and it should never be neglected. M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so everely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it. was cold even in July, and could not dress himself.

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Yet the distance from Los Angeles to ing it out. As many of these investi-each of these points is practically that gated, it became apparent to them in him against such a step were tremend ons. He held the highest position of part of his course, and the refraction from the sand-dunes and bare rocks intensifies it immeasurebly. Surely it is not too much to say that Marcos de Nizza performed a heroic feat when he returned to Cultacan after his journey, covering over 1,5000 miles, in an air line, a distance equal to that from Los Angeles to the Mississippi river, or from New York City to the Colorado

> Variously they explained his step. Asheville, N. C.

non Catholics who hear it.

Dr. Ives after he became a Catholic wrote the account of his conversionthe work mentioned above, entitled "The Trisls of a Mind," a book which is said to have had a circulation of 100,000 copies-a t:emendous circulation for the time in which it was print-

the depth of my soul, that if He would in mercy show me the way, and up hold my footsteps, I would follow Him whithersoever He would lead me! they did so.

And now before speaking of Dr.

the possibility of doubt. Some ten to the Protestant Episcopate and Clergy, he says of himself : It is due both to you and myself, as now made by our correspondent. Then Rev. F. X Brady, S. J., pro-

Episcopalian in Pennsylvania as are SAMPLE cured the following letter. The testi-mony is all of the highest character. The first is from the distinguished his

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